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I heard a bobolink in June  
 Forget its limpid tune,  
 And choose the shriek and angry talk  
 Of a carrion hawk;  
 And I saw it swooping, mad, relentless, down,  
 Where in a tuft of long couch-grass  
 Lay an unprotected nest,  
 Hidden from those who pass,  
 But, on its unnatural quest,  
 Spied from above as a spot of brown  
 By this unexpected pest.

"O God," I cried, "what ails the universe?  
 What hell-born curse  
 Has stirred these gentle hearts to strike?  
 What anti-natural taint  
 Makes devil and saint  
 In cruelty and hate alike?"

God did not answer; yet He was not dumb.  
 He only said:

"The worst is still to come."

And then I seemed to see

With eyes of dread

A sight most monstrous and unwarranted,

For there appeared to me,

Sadder than aught that I beheld before,

(Oh, blasphemy!)

A woman urging men to war —

(Ah, that such things should be!)

A pure-browed maiden urging men to war!

## The Unity of the World.

AMORY H. BRADFORD, D.D.

History is making so swiftly in these days that it is difficult to understand or interpret the meaning of events as they pass. . . .

For the first time there is no longer any new continent to be explored. The heart of Africa is ceasing to be dark. Asia, America, and all the islands, are now almost as well known as the regions about the Mediterranean, which once comprised the known world. Only the continents of ice around the two poles still refuse to open their secrets to man. Every part of the globe is known to every other part. Thibet has been visited, and Korea has ceased to be a hermit nation. There are no longer any preserves. The discovery of all the lands of the globe has been quickly followed by an amazing process of tying together. Steamships, telegraphs, railroads, have now literally abolished distances. There is sober sense in the old jest which called the passage of the Atlantic "crossing the ferry." It is hardly more than a ferry which is annually growing shorter. We go to Japan and China in less time than fifty years ago our fathers crossed to England. But railways and steamers are slow beside the telegraph, which literally belts the globe. . . .

The world is not only known, but intercommunication of various kinds is binding it so closely together that a whisper in one nation echoes among all the nations. As a natural result, all the world practically thinks about the same subjects. The same books are read in all the lands.

The same news finds a place in the papers. Carlyle became famous in America before he was appreciated in Scotland; and Emerson's American appreciation followed his warm reception in England. Heretofore, this intercommunication of intellect has been chiefly limited to so-called Christian nations, but now the long-sleeping millions of China, Japan and India, are being waked up by the thrills of a common life. Indian and Chinese literature are studied on these shores quite as thoroughly and intelligently as in the Orient. A Harvard professor does not hesitate to say that he knows more about Buddhism than Dharmapala. Herbert Spencer is read in Japan and India almost as much as in England. . . . The great thoughts of the great thinkers are the common property of the world; and every nation is influencing the thinking of every other. There is a growing unity in the world's thought.

In other ways the unification of the world is going on. Tides of emigration are moving backward and forward. The English in all the lands are pioneers of trade and industry. More Irish are in America than in Ireland; Germans and Italians enough to found states are already residents in New York and Chicago. On the other hand, Americans not a few prefer the older civilizations. . . . The moving to and fro of these tides of life is making great changes even in distant nations. The people are beginning to live alike, act alike and speak alike. In short, they are showing that there is a deep and true meaning in the phrase, "citizen of the world."

While silent forces, almost unobserved, are overturning world-old traditions and linking together the minds and hearts of men, equally great changes are appearing on the map of the world. The imperial idea in Great Britain is now a mighty reality. The colonies are leading in the movement for federation, and an empire which includes India, Australia, New Zealand, Canada, the British Possessions, South Africa, as well as the British Islands, and other less conspicuous provinces and colonies is in itself an object-lesson in the possibility of unification among the nations. Instead of a divided Germany there is now one empire; instead of many petty states there is now a united Italy. The Triple Alliance, and the combined operations of the great powers, show that that English sociologist was not far afiel who in 1884 declared that the child was already born who would see a United States of Europe as there is now a United States of America.

These facts of science, exploration, politics are all prophetic. They all proclaim the approaching unity of the world,—the sublimest fact about which men are now thinking. There is already more than competition among the nations; there is co-operation, enforced, to be sure, but none the less prophetic. No nation to-day dares to act alone except in home policy. The effort of statesmen is to secure the strongest alliances. Autocracies like Russia woo republics like France, and do not find the maidens reluctant. The movement is not swift, but it is evident. The tides, in spite of occasional eddies, are all setting in one direction. There is dawning upon the consciousness of the most receptive spirits a vision of the brotherhood of man; a time when all that now causes enmity and strife shall go, and in its place be the recognition of common interests and the impulse of a common destiny. There may be one more great war in civilization, but I doubt if there will be more. That war may

come soon. It may be needed to show how silly, in view of the march of events, are all the armaments of the nations. . . .

That unity will not mean the obliteration of racial distinctions. Africans will still be dark, and Anglo-Saxons fair, French will still be mercurial, and Germans phlegmatic. The suns of the tropics will continue to do their work on the face and in the blood. The history of individual nations will not be forgotten, but the heroic souls of the past will be no longer regarded as the exclusive possession of one little land, but as the pioneers of the world's unity. . . .

Some day we shall understand that those great enough to largely influence the world are the common property and pride of the race. Now we make laws for particular men and for favored localities; then laws will be made for man, and the interest of no class be given precedence over another. War will go of necessity. There will be a United States of the world; and Germany will no more think of fighting England than Massachusetts of fighting New York. A dream? Of course—but on this point I insist,—it is not a baseless dream. It is rather a vision suggested by cold facts which are evident to all. . . . Only the outlines of the picture are visible as yet; but year by year some new detail finds its proper place in what will some day be a finished and glorious reality.

The causes which will produce this result will not all be spiritual. War itself will make war impossible. Navies will be perfected until they will be useless—indeed it is a question if they are not so now. Nations will have to agree because they dare not differ. Selfishness will find that her interests parallel those of self-forgetfulness. But whatever the causes, whether they be good or bad, the result will be the same. And the condition will not be an unmixed blessing. Large bodies are difficult of operation. Intrigue will still find places in which to work. The size of the institution may make it clumsy. I have not read history to so little account as to think that a United States of the world would mean instant millennium. Unity will come long before human nature will be sanctified. Nevertheless, that unity is an essential step to the triumph of the kingdom of God, which will include all nations and peoples not only in law but also in love. . . .

The bane of the world to-day is prejudice. Prejudice separates men more than oceans, and prejudice is always the child of ignorance and egotism. The American laughs at the Japanese who claims to be descended from the sun, but how many Americans, even if it were true, would have the courage to deliver the message which the Japanese Commission sent to their country when they learned something of Europe and America: "These people are not the barbarians; we are the barbarians." There is division and strife in the world because of ignorance and egotism. We glorify our institutions as unique because we do not know that other nations, as France, Switzerland and England, are quite as free as ourselves, while in those countries liberty is even better protected than here. We boast of progress, and then fan the fires of sectionalism. And we are like others. The worst hindrance to unity of the world is prejudice. It is always blind. It will not see that all men are made of one blood; that color is only skin deep; that racial differences are due to environment rather than to creation. Study and travel are slowly

destroying insularity and provincialism. The European who visits the United States learns that we are not all callow and young; and the American who goes abroad, if his eyes are in his head, quickly sees that we have quite as much to learn from elder nations as they from us.

History needs to be read from the point of view of its interior forces,—a point of view, by the way, from which it has never been written. Now the study of history is divisive. Each new generation keeps alive the passions of those preceding. There are two sides to the story of the American Revolution, yet we read but one. The bloody shirt is still waved in this country by those who have not learned that men equally honest and intelligent could fight for the integrity of the individual state with as fine a patriotism as others for the maintenance of the Union. Before the unity of the world can be made a blessing, there will need to be something like justice done by man to man in the interpretation of his motives and the measurement of his manhood.

Three points seem to me to require especial emphasis. There should be a sympathetic study of the world. Emphasis in schools, colleges and universities should no longer be placed on what once separated nations, but on what now unites them; and that foolish form of patriotism which thinks that no nation has a higher mission than self-aggrandisement should be frowned upon, whether it storms in senatorial halls, struts around the exchanges, or pours its noisome nonsense through a corrupt and corrupting press. The war is over; sane men will no longer wave the bloody shirt; the Revolution ended a hundred years and more ago; brothers with common interests will not insist on being enemies simply because when they were boys the big one tried to whip the little one, and got beaten at the game. Wise men laugh at the little brutalities of boyhood—if they do not bury them,—and nations should do the same; and the university and the pulpit must take the lead in destroying prejudice. . . .

An ampler privilege also is ours. The progress of events, the increase of intelligence, and a clearer appreciation of the teachings of Jesus, have brought into a prominence it can never lose, the greatest of political and the most practical and spiritual doctrines,—the Brotherhood of Man. Never before was that truth grasped with the same clearness or firmness. It is now leading the world. Machine politicians, owners of railways and factories, and jingo statesmen, are trying to ignore it, but the universities and the pulpits are more prophetic. . . .

Jesus reached the sublimest heights of prophecy when he prayed that his disciples might be one, and his prayer was prophetic of more than a united church, because a church in which all the members are united in the love of the Father for the Son is itself a prophecy of a united world. That is an ideal worthy of the enthusiasm of the loftiest souls. No one can do much to hasten it, but each man can do something; at least, so far as he has ability and opportunity, he may seek to lessen prejudice and increase knowledge; he may live as a brother to all with whom he has any relations; he may enter a little way into the splendor of the truth which teaches that God is in every flower that blushes, every tree that bears fruit, every mountain that rises toward heaven; in the blending and tender sky, in the burning stars; but still more in every human being, pervading all, hallowing all—and infinitely transcending all.—*From the University Record, Chicago.*